

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Patriarchs of Faith

How Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, and Joseph Pleased God by Faith

By Dr. A. B. Simpson,

Founder of the Christian and Missionary Alliance, Died 1919

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders received a good report. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. . . .

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. . . .

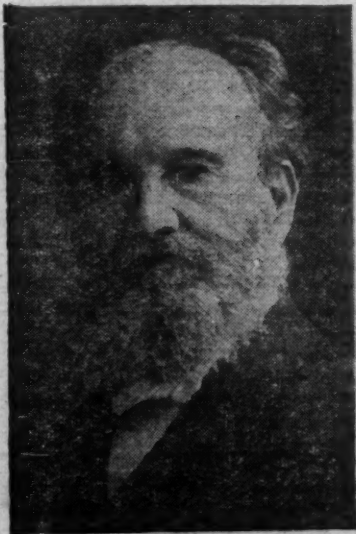
By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."—Heb. 11:1, 4-11, 17-22.

The men of old, the patriarchs of ancient times, made a record and obtained witness to their high character and achievements only through faith.

The eleventh chapter of Hebrew is a star cluster in the firmament of inspired biography. It is more: it is a whole Milky Way crowded with constellations of light and glory. Think a moment of the difference between the heroes of mythology and ancient secular history and the characters of this inspired cluster, and you will be struck with the self-evidencing power of the Bible. Just as the character of Jesus Christ is the supreme evidence of the divinity of His teachings, so these ancient lives bear witness to a source of power and goodness infinitely higher than mere human virtue.

Look for a moment at the divinities of heathen religions: the coarse and brutal Ram, the household god of India; the cruel Kali, their supreme-female divinity; or even their venerated Buddha himself, who was

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Dr. A. B. Simpson

Church Evangelism-- Is It Obsolete?

By Evangelist John Linton, B.A.
328 Belle Isle View, Riverside, Windsor, Canada

The above is the title of an article in the August, 1959, issue of *Eternity* magazine by H. H. Ehrenstein, Pastor of Bethany Baptist Church, Philadelphia, Pennsylvania. The author's answer to the question is in the affirmative. He claims that the unsaved do not attend evangelistic services, paints the gloomiest picture of the average evangelistic campaign, and advocates its abandonment in favor of some other method of reaching the lost.

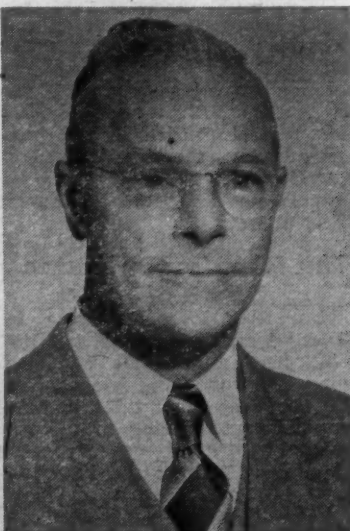
His solution of the problem is nothing more definite than that church members by "being friendly, helpful and neighborly" can make their personal witnessing more effective so that perchance some may be won for Christ in that way instead of through outdated evangelistic meetings. Mr. Ehrenstein admits there may be still some place for large-scale evangelistic meetings, but for ordinary single-church evangelism it has become obsolete or should be made so.

The Writer Is Evidently Uninformed About the Work of Good Evangelists

This is important and indeed surprising news for many evangelists whom God has called and specially equipped to lead churches winning the lost and to arouse indifferent Christians to their responsibility toward a perishing world. Most of us are busy men engaged almost nightly in leading souls to Christ. It had not occurred to us that evangelism had become obsolete. We had been

reading optimistic and factual articles on "The Resurgence of Evangelism." Last evening in Galilee Baptist Church, Denver, Colorado, eight responded to my carefully given invitation to receive Christ as Saviour. Dr. Thompson and I dealt with them personally and they gave every evidence of sincerity. It came, therefore, as a surprise to read the *Eternity* article and to learn that what I was doing just wasn't so, and had become passe. I could only think of the little boy who saw an elephant for the first time in his life and simply refused to

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Dr. John Linton

Prize-Winning Sermon

The Simplicity of The Divine Good News

By Rev. Charles W. Anderson, D. D., Pastor

Brookdale Baptist Church

P. O. Box 6 — Brookdale Station, Bloomfield, New Jersey

"... that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."—I Cor. 15:3, 4.

In the last World War it is reported that a boy lay on the field of combat mortally wounded. Unable to move him to the aid station because of the extent of his wounds, the Chaplain of the Company bent over the lad and inquired, "Son, what can I do for you?" The boy, realizing that he was dying, replied, "Sir, I don't need anything done for me—I need someone who can undo." It is the deep realization of the fact that our lives are marked with deeds of sin and evil that makes men long for some way whereby the guilt of the past may be undone.

Now the message of the Christian Gospel is the wonderful good news that there is a Someone who can undo the guilt of our past. In fact, the Good News of Heaven declares that Jesus Christ by His atonement on Calvary has now made it possible for men to have the forgiveness of their sins and to be reconciled to God.

The glory of the Gospel of Christ is in its simplicity. God

has couched the story in language so plain and simple that a little child can understand His way of salvation. Often the profoundest truth can be told in the simplest language. Take Matthew 27:35 for instance: "... they crucified him . . ." Three words only—yet they tell the greatest story ever told. "They"—the Superlative Criminals; "Crucified"—the Superlative Crime; "Him"—the Superlative Victim. The whole story of Human Sin and Divine Love is thus told so simply—and it all focuses on what took place on that cross.

Back in the days when men were thinking of the latest exploits of the Roman armies in the strange far-off corners of the world, somewhere down near the Jewish City of Jerusalem in a small carpenter's shop, a workman mopped his perspiring brow as he straightened up to measure a heavy wooden beam. Putting his rule along its edge, he muttered to himself, and then cut a notch in the beam. Measuring again from the top, he cut another notch in the beam. Turning to a smaller timber that lay beside the longer one he measured it too, and then placed the smaller upon the larger and hammered them together. He had at last carpentered a cross. Little did that workman know that in a few short hours the body of God, the Holy Son, would hang upon the instrument of pain and shame his hands had fashioned. As some one has put it:

One day a Jewish carpenter
Whose work was very good,

Prepared two heavy oaken beams
To make a cross of wood.
He laid them in their proper place
With nails he made them fast,
He scanned his finished work with pride—
That wooden cross would last!
"Another Jewish carpenter
Was nailed upon that tree,
Who would have thought that He could mark
That cross for memory?
The wood is gone: the builder's name
Has long since passed away.
The Crucified alone abides,
And will abide for aye.

Down in a village in that same land of Palestine another workman fashioned some crude spikes with blunt edges. He had made thousands like these, but he didn't know that these spikes would pin

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Rev. Charles W. Anderson

Last Call for "EARLY BIRDS"

30 Month Renewal \$5.00

Save 33 $\frac{1}{3}$ %

By Evangelist Walt Handford, Assistant Editor

This is the last time we will offer this special "Early Bird" renewal rate through the paper. Next week we will start a tremendous campaign to reach 25,000 new friends with *The Sword*.

Before that campaign begins, however, we are trying to get thousands of our faithful old friends to renew for 2½ years at the special rate of only \$5.00. You don't even need to pay now. We will bill you and you may pay in thirty days. You can help greatly to stabilize our subscription list and solve our renewal problem by sending your 30 month renewal now.

I don't know where there is available another bargain like

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THE EDITOR'S Notes

by John R. Rice

In a few minutes now, at 4:00 Friday afternoon, February 19, we set out for Texas. Mrs. Rice is going with me to an eight-day revival effort at the Wildwood Baptist Church, Mesquite, Texas, near Dallas. My secretary, Miss Viola Walden, and her mother, Mrs. Sue Walden, go with us to Dallas. We hope to drive to St. Louis tonight or beyond, and then to make it tomorrow night to Dallas and Mesquite.

It will be a joy to be again in a revival campaign. We have been working up to the last minute answering mail, preparing copy for THE SWORD OF THE LORD, making radio broadcasts, and arranging for the work here.

The Beautiful New Poem Book, "Apples of Gold"

You know that the Word of God says, "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). So I felt that we should call this brand new book of wonderful poems for Christian reading, *Apples of Gold*. A good spiritual thought will sometimes impress us more, be more easily remembered, and seem sweeter when it is put in poetic form. Rhyming and rhythm and colorful language make these beautiful poems stick in the mind. There are 153 beautiful poems. I have selected them from the best we could find far and near. We had to pay cash for the right to publish some of them. Here are some of the best poems of Annie Johnson Flint, Martha Snell Nicholson, Edgar Guest, Frances Willard, John Oxenham; strong poems by Dr. Bob Shuler, and Dr. Bob Jones, Jr., and a number of poems by this editor. You will find many old favorites.

We are offering this beautiful book of 153 poems, with art cover printed in purple and gold, free with every gift for the "Voice of Revival" broadcast. I hope thousands of friends will prayerfully consider the joy of helping take the Gospel to millions each Sunday through this nationwide broadcast with this editor preaching, with the "Voice of Revival" choir, with the Rice sisters duet, and a tender, stirring evangelistic sermon. Even if you do not get to hear the broadcast, I want you to be repaid for your gift. Send any gift for the radio broadcast, and ask for this beautiful large book of poems, *Apples of Gold*. Address VOICE OF REVIVAL, Box 420, Wheaton, Illinois.

Please mention THE SWORD OF THE LORD when answering advertisements.



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Illinois. And ask particularly for the book of poems when you send your gift.

Let's Have SWORD Sunday April 24

Next month we will be in an earnest campaign to get thousands of new subscriptions to THE SWORD OF THE LORD. Now we ask pastors, deacons, Sunday School superintendents and teachers, and other earnest Christians to help us by having a SWORD Sunday in your church. We suggest April 24, the Sunday after Easter. But you may choose some other Sunday in April if you prefer.

If you have a SWORD Sunday that would mean you would write us for sample copies of THE SWORD and give them out to your people. We would give you envelopes so that you could pass them out among your congregation and let all who would subscribe. And if you will make a three to five minute talk on THE SWORD OF THE LORD, make a public effort to get subscriptions, appoint somebody to collect the subscriptions then and there and send them in to us, or let you send them, we will let you make a special offer of \$1.00 for six months or \$2.00 a year. And if church members want to renew their own subscriptions at the same time, they may send their own subscriptions along with any list of ten or more subscriptions.

This is a labor of love for Christ and revival and soul winning and the Word of God. Will you help?

We ask that you faithfully promise, first, to give out the samples and ask for exactly as many samples as you will be responsible for. Do not ask for more than you will be responsible for giving out. Second, if you want subscription envelopes with the special price, say so and say how many you think you can use. Third, tell us that you will take the matter up in one of the principal services of the church, say something good about THE SWORD OF THE LORD, make the offer clear, pass out the subscription envelopes and urge people to subscribe then and there, and that you will see that the envelopes are collected and sent in.

Please be explicit, but write today. Will you agree to have a SWORD Sunday in your church? That will be a great help to us.

Five Again Today!

Yes, in today's mail we had accounts of five people gloriously saved. One family of father and mother and daughter all wrote together to say how they had trusted Christ, and how the whole family was changed! These were saved through the little booklet of twenty-four pages, "What Must I Do to Be Saved?" Anybody who really wants to can win souls using this booklet. I beg you to write today for three copies for 10c, or send \$2.00 for one hundred copies plus 15c for postage and packing, and set out to get souls

saved through this, greatly-used gospel message. God has saved thousands of souls through this message. There is a decision form which makes the plan simple and easy. It makes it an easy way to approach sinners, an easy way to bring up the question of salvation, an easy way to get decisions if there is a genuine work of God in the heart. Will you help get people saved? Remember, send a dime for three copies or \$2.00 plus 15c postage for a hundred copies, address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

To Texas: Uneventful, Pleasant Trip

Now it is Monday. According to schedule, we left Wheaton at 4:00 p.m. Friday, February 19, Mrs. Rice and I, my secretary, Miss Viola Walden, and her mother, to drive to Texas where I am engaged for eight days in revival services at Wildwood Baptist Church, Mesquite. Friday afternoon and evening we drove 290 miles, which put us through St. Louis, and we got good, comfortable motel rooms. Mrs. Rice brought ham sandwiches, carrots, apples, oranges, and cookies; so we ate our supper as we drove. Saturday we arose at 7:00 and made good time, driving some 680 miles, through Dallas to Mesquite, on Saturday.

The 1955 Buick spun along comfortably. We stopped for meals on Saturday. At Dallas we deposited Mrs. Walden and Miss Viola at the new home of Miss Viola's brother in Wynnewood Hills, and Mrs. Rice and I came on to the tourist court provided for us by the church. Miss Viola and Mrs. Rice both drove about an hour each to rest me, and the drive was not unduly hard.

Blessed Revival Begins; 13 Professions the First Day

It is good to be with Rev. J. E. Hopkins and the Wildwood Baptist Church, Mesquite, a few miles east of Dallas city limits. Sunday morning despite the flu epidemic there were 448 in Sunday School; I spoke to two adult departments at 10:00; then for the morning service the house was packed, chairs in the aisles, a number came forward, seven or eight professions of faith Sunday morning besides many other Christians coming for rededications. There was a blessed convicting and moving of God's Spirit.

At 6:30 I had a Bible question forum with the adult department of the Training Union; a profitable hour, then at 7:30 preached again to a house packed to capacity on "Is There a Bible Hell? Will a Loving God Really Send a Sinner There? Who Goes to Hell and How to Miss It." Again God was there in saving power. A good many were saved, a good many came for rededication. The pastor told me this morning there were thirteen professions of faith during the day, among them two men, one with white hair. Both were baptized last night. There were fifteen additions to the church, most of them coming on profession of faith as candidates for baptism.

We were glad to have visitors from far and near. One carload came from Wichita Falls, some 150 miles. We are earnestly praying for a great moving of God's Spirit throughout the eight days, and we rejoice in God's blessings.

A Busy Week Planned

Today, Monday, I am speaking only twice—with radio service at 12:15 and the revival service tonight. Tomorrow I speak at the Christian Businessmen's breakfast in Dallas at 6:45, then the morning revival service at 10:00, the radio at 12:15 and the evening revival service. I will also speak four times Wednesday. Meantime, I will try to catch up with mail and do necessary editorial work.

Mrs. Rice Has Her Kitchen Cabinet!

Mrs. Rice loves to come to Texas where she lived all her life until 1940 and where she has many loved ones and friends. She will keep the book table and do personal soul-winning in the revival.

However, I think she hated to leave her new kitchen cabinet! A year or two ago she had one section of the cabinet built. At last, with her savings and a

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor



Sin's Chickens

Old skeletons rattled out of Irene Marie Robbins' closet the other day, providing a grim reminder of God's promise, "... be sure your sin will find you out" (Num. 32:23). It seems that the ex-convict mother of four children and leader in school and community affairs had been a parole-violator-fugitive from Cook County, Illinois, for 18 years, yet had successfully hidden her past from the husband to whom she had been married an equal number of years. Her "past" caught up with her when she received a D. W. I. (Driving While Intoxicated) citation after being involved in an auto accident on New Year's Day and held for investigation. She was traced through the subsequent fingerprints which were taken by the police.

However, the actual "public exposure" was not the only way her sin found her out—really that was only a minor and welcomed matter. The fact that her sin had been finding her out in a tormenting conscience for nearly two decades was revealed at the time of her arrest. I heard one of the arresting officers tell what happened when they knocked on the door of Mrs. Robbins' Gardena, California, home. As soon as she opened the door and saw the sheriff's deputies, without waiting for them to say a word, she said: "I know who you are. I am Ruth Crum. I lived in fear and terror all these years. In a way, I am glad it's over." Later she told how she had "always brooded over this problem" but was afraid to tell her husband, Franklyn. When the police arrived she asked them to wait while she phoned her husband, telling him, "Frank, you'd better come home—my past just caught up with me."

Yes, sin's chickens always do come home to roost!

Wealthy (?) Citizens

Every American citizen—all 179,300,000 of us—owns valuable property he probably does not even know about. Since the government of the United States of America is made up of individuals, they are the "owners" of some 264 billion dollars' worth of real and personal property held in the name of the federal government. Broken down, this amounts to an estimated \$1,472.39 worth of property for each "shareholder." Approximately 193 billion dollars is in personal property (cash, investments, military equipment,

Christmas gift and birthday gift, she was able to have the long planned cabinets completed. Our pleasant house, some eighty years old, had an old-fashioned pantry, but Mrs. Rice had not had complete kitchen cabinets since 1932 when we left our new home in Ft. Worth and moved to Dallas. We are happy with her.

That Giant \$1 Sale

We have earnestly prayed the Lord will help us and the publishers to get out 10,000 copies of my book, *Prayer—Asking and Receiving*, this year. Already 175,000 copies have been published in English, with other editions in Mexico, Denmark, Norway, and France, and a new printing in the Ukrainian language now on the press. But God has so marvelously blessed this book that we are asking Him to give greatly increased circulation. Hence we have made the remarkable offer of our giant \$1 sale. You may have one copy at the regular price of \$3, but you may have an extra copy ordered at the same time for only \$1, that is, two copies for \$4, plus 25 cents for postage and packing. I hope you and your friends will get together and order copies now for gifts for Sunday School libraries and of course for your own home.

And so with the other great bargains. I hope you will take advantage of this sale and order at once. Address: SWORD OF THE LORD, Box 420, Wheaton, Illinois.

books and statues) while the remaining 71 billion is in such real property as military bases, the land and buildings in hundreds of federal installations throughout the country, and the millions of acres in the public domain.

This unrealized wealth makes my family of seven richer by \$10,306.73! Now if I can only find someone who will take a mortgage on it, I will be sitting pretty! (It is already mortgaged by the public debt to the limit allowed by law.—Editor)

"If religious books are not circulated widely among the masses in this country and the people do not become religious, I do not know what is to become of us as a nation. If truth be not diffused, error will; if God and His Word are not known and received, the Devil and his works will gain the ascendancy."—Daniel Webster.

How Not to Have a Good Time!

Down in Miami, Florida, just a little bit before dawn, a car traveling at a high rate of speed catapulted from the highway and smashed into a duplex. The occupants on one side, Mr. and Mrs. Lee Bembro, were instantly killed. On the other side, Mr. Neil Tukes dragged his wife from their apartment through the flames started when the crash ignited bottled gas. She was critically burned.

The driver of the death car, Harold Guthrie, had been out "having a good time." Investigation showed that he was so drunk he was completely unaware he had been in an accident!

Of course, Uncle Sam has to keep on selling the Guthries their booze—Sam says he needs the tax money! Perhaps so, but it hardly seems worth entering into a traffic with Hell just to get a few bloody dollars to run the government. Incidentally, those bloody dollars—along with many, many others—are used to take care of the "mess" caused by alcohol!

Let us not forget in dealing with TV and movies that, as Jeremiah expressed it, "Mine eye affecteth mine heart" (Lam. 3:51). What we see, at least to some extent, determines how we think and act.

Dedication at a Dance

They had quite a watch night service for senior high school kids at Amarillo, Texas, last New Year's eve. The local Young Men's Christian Association and the Young Women's Christian Association were co-sponsors of the affair.

What kind of a program did these two "Christian" organizations sponsor? Well, according to an item clipped from the *Amarillo Globe-Times*, sent to me by a student at Wayland Baptist College, it was quite a shindig! They had dancing from 9 until 10:30, then there was a break in the dancing for a floor show, then the dancing was resumed until midnight. At 12:30 a. m. the highlight of the evening took place when the kids stopped rocking and rolling "to dedicate their lives to Christ for the coming year." After the brief "dedication" service, dancing continued until the wee hours of the morning.

What an insult this is to everything that is lovely and decent about the holy Name of Jesus Christ! The only honest thing for the YMCA and the YWCA to do, it seems to me, is to remove the name "Christian" from the title of their organizations. They have both long ceased to deserve any right to that sacred Name.

Evangelist Sumner can be seen and heard

Thru March 20:
Calvary Baptist Church
Cherry at Baylis
Midland, Michigan

March 22-April 3:
First Baptist Church
Cedar at Law Streets
Lapeer, Michigan

Kids KORNER

By Aunt Mary

Whom Do You Love?

Whom do you love? You love Mother and Daddy, because they are good to you. Surely you love brothers and sisters. Perhaps you love your pastor and your Sunday School teacher. Some of you have written to me, Aunt Mary, and signed your letter, "Love," and that made me very happy.

Do you have a favorite aunt or uncle who often brings a present for you when he or she makes a visit? It is easiest to love those who are good to you, isn't it? But I have been shocked at some boys and girls. Because Mommy wouldn't let them do something they wished, or have something they wanted, they cried spitefully, "I hate you." Of course no good father or mother would let a spoiled child get by with that.

Did you know the Bible says some surprising things about love, and whom we should love? We are told in Romans 12:9, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." That verse means that we must love each other, and be willing to do what the one we love wants instead of what we might want. You might try that as you play. You could say, "I will be glad to play what you want to." Sounds much better than "I'm going home if you won't play my game," doesn't it? You might find it more fun, and surely your heart will be happy for "preferring one another."

And another verse says, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). We must love those who do us wrong

too. We are to forgive them when they have been unkind. Sometimes that may be hard, but remembering how Jesus forgave us all our sins, we can ask His help in forgiving others.

But the strangest command Jesus gives about love is, "Love your enemies" (Matt. 5:44). The Lord doesn't say, Love your friends and hate your enemies. He says to love even those who are mean to you. And in Romans we are told a queer way to get even with people. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Romans 12:21). Do you want to "get even" with someone who has mistreated you? Then you must be especially kind and helpful to that one. That really is the way to make an enemy into a friend. He will feel as badly as if you had burned him with charcoal from Daddy's outdoor barbecue.

Do you know someone who just can't be made into a friend? You are kind; he gets meaner. Does that mean you should have a constant fuss with him? No, God's Word says, "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18).

Sword Bearers, and others who want to serve Jesus, suppose you memorize this last verse, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Do you want to be known as belonging to Jesus? Then you should love His people.

Now read from *Bird Life in Wington*:

Church Birdiquette



Mrs. Crow did not move over.

Both of them should have known better, and I believe they did. I do not think they were ignorant, but just plain thoughtless. I refer, of course, to the church manners of Mrs. Crow and Mrs. Bluejay.

For one thing, Mrs. Jay was usually late. And, it wasn't because she had several children to get ready, because hers were already grown. Nor was it because she had so far to fly, because she lived quite close to the church. It was just habit! At least that is what Mr. Cardinal said. He was head usher in the First Birdierian Church of Wington, and according to him, for the most part it is the same birds that are late each Sunday morning.

But, even when late, Mrs. Jay wanted to pick her own roost and always acted surprised to the point of appearing slightly offended that the best limbs were already occupied.

On the Sunday I have in mind, Mr. Cardinal greeted her quietly at the door, then started down the aisle to usher her to a seat. She followed him a few steps, then flopped down into one she spied herself. So, when Mr. Cardinal, on down the aisle, turned to indicate the seat he had selected, there was no Mrs. Jay there! Mr. Cardinal was dreadfully embarrassed, and blushed all the way down to his toes. But, of course there was nothing he could do about it, except march back to the rear of

the church and hope that the next bird might not be so rude.

The seat Mrs. Jay had found appealed to her not only because it was not so far toward the front, but because it was next to Mrs. Crow. She liked to sit beside Mrs. Crow in order that they might chat with each other. Mrs. Crow was sitting next to the aisle. Of course she did not move over. That would have been good manners, but Mrs. Crow was not concerned about that—about good manners, I mean. But she was very much concerned about keeping her corner seat. So, Mrs. Jay had to crawl over, and, as you may have guessed, she knocked Mrs. Crow's umbrella to the floor in the process.

There was quite a little commotion, but finally they were settled—that is, as settled as could be expected considering who they were. The choir was just beginning the anthem, which provided them with a wonderful opportunity to start chatting at once—almost as wonderful as the opportunity during the prelude, which they always used for chat—chat whenever they arrived that early. "What an outrageous hat!"

Letters From Readers Which We Do Not Want

By the Editor

Yes, of course, we want letters from our readers. We rejoice that we receive often from six hundred to one thousand letters a day. Our subscriptions, our understanding of the need to the people, our encouragement, come largely through the letters we receive. So we invite good Christian readers of THE SWORD to write to us.

We are very grateful for encouraging words. Those who are blessed ought to say so. The Scripture says, "Let him that is taught in the word communicate [that is, to share with] unto him that teacheth in all good things" (Gal. 6:6). It is proper and right to tell those whom God uses to be a blessing to you and it is right for you to help them.

Also we welcome brotherly, Christian counsel. Proverbs says, "In the multitude of counsel there is safety." If you wish to call our attention to some teaching of the Scripture that applies, and write with brotherly, Christian spirit, we welcome that help. Of course, immature Christians and those who have never proved themselves in usefulness and soul winning will write modestly, if their spirit be right, but their letters will be gladly received and considered.

If we have misstated or misunderstood the facts in any case discussed in THE SWORD OF THE LORD, be sure to tell us. But answer in Christian spirit WITH FACTS, not tirades and name-calling, of course.

Yes, we are glad to have the letters of Christian friends.

However, we are frank to say that there are some kinds of letters which we do not want and which we think that good Christians should never write.

Many confuse honest plainness of speech with abuse and name-calling. We oppose heresies, but we are careful to be exact and factual, proving our statements, not attacking people's motives, not calling them bad names except as the names are accurate descriptions. We oppose modernism, but never call a man a modernist unless it is proven, in print, that he denies the essentials of the Christian faith. We oppose compromise, but never charge a man with compromise without proof. We ask that in writing us you be as careful, as accurate, as Christian as we are, and charge only what you prove.

One can whip a naughty child without cursing him or hating him. A Christian can differ, properly, with another Christian where there is compromise or fault, as Paul rebuked Peter before all for his compromise (Gal. 2:11-14) without failing to use Christian language, without animosity, without abuse, without slander.

So please do not write us unchristian letters. They will not

thought Mrs. Jay, as she glanced out of the corner of her eye at Mrs. Crow. "Reminds me of a scarecrow." But this is what she said, "I like your new hat. That corn tassel on it instead of a feather is most unusual."

"Made it myself," replied Mrs. Crow, "which reminds me. We had the best corn fritters for breakfast. Farmer Hayseed's corn is better than ever this year, but my, that man is stingy! By the way, can you tell me who that bird is, two pews in front of us next to the aisle? When she came in she did the strangest thing—she bowed her head for a moment, just after she took her seat."

"Don't know," replied Mrs. Jay. "Must be a Piscapopian. Couldn't be a Birdierian. I can't understand why my mouth is so dry," she continued, as she opened her purse. "Will you divide this piece of gum with me?"

"No, thank you," answered Mrs. Crow. "I got tired of mine before you came in and stuck it under the pew."

"Good idea," said Mrs. Jay. "I'll leave mine there too, later. We might as well give the janitor something to do around the church!"

"My goodness," said Mrs. Crow. (Continued on page 11)

gain our respect, nor do good, and the letter writer will answer to God for idle words or untrue statements or bitterness. Please write letters to help us, not to hurt us.

1. Don't Try to Bribe or Threaten Us

Last week we received from a woman a long letter all about love, don't ever rebuke sin, just hold up Jesus, etc. She said, "If you will publish this letter in THE SWORD OF THE LORD, I will renew my subscription." I wrote her that her letter would take space which at advertising rates would cost over one hundred dollars, but that even as a paid ad we would not accept it because it was not true to the Scriptures, and it talked down what the Bible plainly commands to "Preach the word . . . reprove, rebuke, exhort . . ." But it was especially offensive that she should think that she could bribe us into taking a stand contrary to the Bible.

Another man threatens that if we will not publish a free advertisement of things he wants to sell, he will not renew his subscription. Another man wrote an article, teaching that if one used tobacco he was not saved, and wanted that published as a condition of his subscription.

Another man is a special friend of a Bible teacher who has gone wrong on doctrine, in major matters, and he offered to renew his subscription if nothing else would ever be said about that false doctrine!

No, we do not want your letters that try to bribe us or threaten us. In the first place, I am insulted at the idea that I would violate my own convictions to get a measly subscription. In the second place, no good Christian ought ever to write that kind of a letter.

2. Please Don't Ask Us to Stop Opposing Sin

We have our orders from God. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

Again the Lord says in Isaiah 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Paul was inspired to command Timothy the young preacher, "Them that sin rebuke before all, that others also may fear" (I Tim. 5:20).

If you have an idea that preachers should not preach against sin, you did not get that idea from the Bible. You got it from infidels or backsliders perhaps. We still plan to do what God says about preaching. We call men to repentance. If you don't like that kind of paper, you don't have to take THE SWORD OF THE LORD, but it is presumptuous and foolish for you to ask us to change. THE SWORD OF THE LORD has carried the same stand all these years on

the top of every front page. It "Opposes Modernism, Worldliness and Formalism." We intend to keep it that way.

3. Don't Condemn Us for Exposing Modernism and Major Heresies

In Jude 3 and 4 we are told, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." If we "contend for the faith," we are following a plain command. If we are very earnest and emphatic about it, we are still following the plain command of God.

Do you think we ought not to watch for false teachers? But the Lord Jesus plainly commanded, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves" (Matt. 7:15).

Paul was inspired to write the church at Philippi, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me" (Phil. 1:27-30).

The Philippians were commanded to be "striving together for the faith of the gospel." They were exhorted "to suffer for his sake; Having the same conflict which ye saw in me . . ." Paul was in conflict against modernism and sin. The Philippian Christians ought to be also.

Don't expect us to change a lifetime policy because it hurts some friend of yours. We must obey God rather than men.

Do you object that it is wrong to publish the names of men who go publicly wrong, publish books that are wrong, enter into compromise publicly with sinners and believers? Then remember that Paul rebuked Peter "before them all," for his compromise. He "withstood him to the face" (Gal. 2:11-14). And Paul was inspired to mention Christians who backslid and were not willing to stand up for Christ and the Gospel, like Phygellus and Hermogenes (II Tim. 1:15) and Demas and others (II Tim. 4:10) and Alexander the coppersmith who did Paul much evil (II Tim. 4:14).

4. Name-Calling and Epithets Instead of Dealing With Facts Is Childish and Unspiritual

We hope you will note in THE SWORD OF THE LORD that we take very great care to be factual in (Continued on page 9)

Dr. Bob Jones SAYS:



I quote from a letter from a Christian mother in a Western state: "Would you please send us some literature of your school? We have a boy who will soon graduate from high school. As his mother, I have an interest in and a warm feeling for your school. As a young woman, Dr. Bob, Sr., led me to the Lord which has made a new life for me; and I am interested in my three children's being in that environment. We know some of the students from there."

My friends, if you have some of the Lord's money you are interested in investing in the work of Bob

Jones University, it will pay good spiritual dividends not only just in time but also in eternity. You can certainly pray for the school that the Lord led us to found over thirty years ago and an institution which He has blessed from the opening day in a marvelous way. You can also help us line up the right kind of young people who can be trained for real Christian leadership. Won't you let us hear from you? Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

Church Evangelism—Is It Obsolete?

(Continued from page 1)

believe his eyes. He was heard to say to himself, "Well, it just ain't so."

I turned my thoughts from the article to several of my own recent campaigns and recalled that the professed conversions or restorations to fellowship with Christ numbered thirty, forty-eight, and fifty-four. I recalled that in Easley, South Carolina, in the First Baptist Church, the number of those professing conversion and rededication was over one hundred in an eight-day crusade. Thirty of these, including the city postmaster, united with the church within three months. I could only wonder what kind of evangelism Brother Ehrenstein had known in his church to so discolored his vision.

In the Old Country papers an obituary notice is often followed by this note: "Other papers please copy." It is my hope, and indeed the purpose of this article, that other papers will please not copy the *Eternity* article on the demise of evangelism, for, like the premature report of Mark Twain's death, it is, as the humorist insisted, "Greatly exaggerated."

Good Evangelists Promote Visitation and Witnessing

It is quite true, as Mr. Ehrenstein claims, that it is harder than it was several decades ago to get the unchurched into evangelistic meetings. That needed to be said. That is the problem before the church today. I make that statement in every church I visit. So what? Do we then give up evangelistic effort? Do we evangelists start looking around for a pastorate? Manifestly that would be easier than going from church to church away from our families for weeks and sometimes months at a time. Do we scratch Ephesians 4:11 out of the Bible because the divinely appointed office of evangelist has become defunct? What a premature conclusion!

The experienced evangelist has a solution for this problem. It lies in a well organized crusade enlisting the co-operation of every organization in the church in a concerted effort to win the unsaved among those attending Sunday School, Youth Groups, and the church services, and in addition to this intensive effort making an outreach to the unchurched in

the community. Preparation for such an effort includes cottage prayer meetings, lists of prospects to be prayed for, effective publicity similar to the advertising technique of union campaigns but on the local level. With such adequate preparation and God's evangelist, almost any church can be guaranteed a successful and fruitful campaign. Indeed I had it in my mind to write Mr. Ehrenstein asking for an invitation to his church so as to prove that such a campaign would succeed, but I have just learned that he has left the pastorate for the field of writing. I wish he had stayed long enough to prove the success of his theoretical substitute for evangelistic meetings.

I wrote the editor of *Eternity* pointing out the one-sidedness of the article and offering to write a constructive reply from the evangelist's standpoint, and for the information of the pastors. The offer was not refused, but from the answer of Russell T. Hitt the editor (Dr. Barnhouse is Editor-in-Chief) I could see that my reply would not be welcomed.

Among other things in his letter Mr. Hitt wrote, "Most of us connected with *Eternity* do not feel that the church is primarily a soul-saving station, but rather the place where Christians gather for worship, fellowship, and instruction in the Word." I might add that Mr. Ehrenstein's article echoed the same point of view. In dismissing church evangelism as outmoded, he wrote, "After all, evangelism is not the principal task of the corporate church. Bible teaching is!" When I saw that any forthright reply would collide head-on with the statement that the church was not primarily a soul-saving station I decided to save Mr. Hitt and myself the embarrassment of a refusal, so I informed him I would have the reply published elsewhere.

I was not entirely surprised at Mr. Hitt's attitude toward evangelism. I have been an appreciative reader of *Eternity* for many years, and admire its gifted Editor-in-Chief, but I have always detected a bias against evangelism and evangelists. Criticism of both I have read, but for any favorable word spoken for evangelism, apart from the Graham campaigns, I must say I cannot recall it.

Now since *Eternity* advertises itself as "The Magazine Which Most Influences Evangelical Thinking," then this dispiriting article against evangelism could do plenty of hurt to the work of the Lord as performed by evangelists. It is calculated to chill the enthusiasm of pastors planning such meetings in their churches. As a representative of a self-sacrificing group of men called of God and equipped by God for the special work of evangelism, I have felt obliged to answer this article.

Churches Which Use God's Evangelists Do More Soul Winning

Let me say in all fairness that Mr. Ehrenstein strongly stresses the task of personal witnessing. He says, "If our Christian faith were as real to us as we seem to profess it to be, there would be no necessity for periodically mapping out intense, and not too subtle, campaigns to lure our friends and neighbors into the evangelistic net. For if Christ were real to us, evangelism would be a normal, genuine, every-day part of our Christian living. It would include a sincere interest in the physical or material welfare of our associates as well as a concern for their souls. Simply being friendly, helpful and neighborly can often do far more as

a preparatory witness than all the 'preaching' or 'tract-giving' in the world. Then, when opportunities present themselves to talk of the things of the Lord, friends will be more inclined to listen."

All of this is true but it all depends on that great big "if" at the top of the paragraph. What pastor has such an ideal condition in his church? This is idealism, not realism, yet it is presented as the substitute for the well-organized and successful evangelistic crusades that are winning thousands, yes, hundreds of thousands to Christ all over America.

Every experienced evangelist stresses every-member evangelism, not however as a substitute for, but as supplementary to church evangelism. In every church I visit I preach a message on every-member evangelism. In my judgment the best book on every-member evangelism was written by Dr. J. E. Conant, an American evangelist who was eminently successful in showing pastors and churches that the risen Lord gave pastors, teachers, and evangelists, for the edifying of the saints unto the doing of service, and that service was to fulfill the task given to the church in the Great Commission—to make disciples, to win lost men and women to Christ.

Every-member evangelism and evangelistic crusades go hand in hand. Not every pastor has the gift of arousing indifferent Christians to the work of active witnessing. A well-equipped evangelist has this gift. That is why God called him. His special ministry furnishes the dynamic, under God, that helps both pastor and people to undertake with new zeal the blessed work of personal witnessing. The pastor who keeps his door closed against evangelists robs his people of a gift and ministry which God intended for the whole body of Christ, and that includes every local church. Have I not heard God's people, after hearing from some evangelist a soul-enriching and heart-stirring message, lament to me that they could not have this type of message occasionally in their own church because the pastor kept the door of their church locked against evangelists. The average church needs both ministries. The pastor who sees only the didache (teaching of disciples), and not the kerugma (proclaiming of the Gospel) is giving his church a lopsided ministry.

The Unscriptural Idea That the Church Is "Not Primarily a Soul-saving Station"

Here is where one has to take issue with the statement that the church is "not primarily a soul-saving station" and, "Evangelism is not the primary task of the corporate church." Both writers have been drinking at the same fountain, and have accepted an interpretation of Scripture which, if accepted by our pastors, would close the door of every church in the land against God-called evangelists. Can an interpretation be true that impugns the wisdom of God who is still calling evangelists?

How different a conception of the local church is that shown by A. A. Haake in a recent article entitled, "Evangelism: the Church in Action." He says, "The Church of Jesus Christ is in the world for a divine and blessed purpose. The Lord Himself stated this purpose in the words, 'Go ye into all the world and preach the gospel to every creature.' The divine function and purpose of the Church on earth is to bring Christ to people and people to Christ."

How this is to be done Dr. Haake goes on to tell us. He says, "A congregation functions best as a divine agency in the building of God's kingdom when on Sundays and on weekdays, through clergy and laity, the uncovered are con-

fronted with the convicting power of the law of God, with the faith-generating power of the Gospel, and with the great issue of God's plan of salvation. Where an effective evangelism program on the congregational level is developed and energetically pursued, many of the problems that have a tendency to plague the church and disrupt its effectiveness will disappear."

This is a far cry from the local church that depends on a teaching ministry alone without the aid of evangelistic effort, and where the pastor neglects the injunction, "Do the work of an evangelist." The tendency under such a ministry is for a church to live unto itself, to be satisfied to maintain the status quo, rather than to be chiefly concerned with a dying world around them. An old minister of one of those congregations put it thus, "Christ called me to be a fisher of men, but my congregation has always wanted me to be the keeper of an aquarium."

I see these two different kinds of attitude, and consequently two different kinds of churches all over the land. In one city church a Bible teacher of international reputation preached for two weeks. I asked a member how many conversions they had. He seemed surprised. He replied, "I don't know if there were any conversions. Dr. Blank did not give an invitation." Two weeks of preaching in a church surrounded by unsaved people, and no definite effort to bring men and women to an immediate decision for Christ!

I think of the other type of church, with a far different conception of a church's mission. Soul winning is a major interest and not a minor as with the other. It believes with Andrew Murray that "the conversion of sinners is the one object of Christ's death on Calvary, and of His life in the glory. He left the heavens to seek and to save the lost. He died, that being lifted up, He might draw all men unto Himself. He was exalted to give repentance and remission of sins. It is the object for which the Holy Ghost was given. It is the object for which His Church was constituted His Body; and it is the one object of His Church's existence here on earth."

Such a church, for example, is Gilead Baptist in Detroit. Sixteen years ago Dr. Robert Parr began with a handful of people and now has a church housed in two separate buildings with a membership of 10,000. Through Bible teaching and evangelistic preaching by the pastor, door-to-door visitation by the members, supplemented by several evangelistic campaigns each year by capable evangelists, this church has grown to huge proportions. Such a church is a soul-saving station, and why not?

It seems strange to see good men looking at the same thing and coming to two utterly different conclusions. One looks over the field of evangelism and sees it dying or dead. He is so sure of it that he rushes into print to tell the religious world of its demise. Another sees the same movement and writes an editorial in *Christianity Today* entitled, "RESURGENT EVANGELISM." He begins by saying, "Evangelism has come upon a popularity that is truly amazing. Reaching the unconverted, a responsibility long neglected by major denominations bent chiefly upon social action, today is becoming a primary concern of the Church. Never in the past several decades has the Church of Jesus Christ had such a friendly environment to proclaim the Gospel of her Lord. Business and professional men, laborers and skilled workers, teachers and students, statesmen and politicians—people of all levels—are willing to listen to the message of the Church."

"Eternity" Magazine's Hyper-Calvinist Bias Against Evangelism

How does it come about that one writer looking on the religious scene can declare church evangelism obsolete, and another sees it resurgent? I am afraid that a bias against evangelism is the answer.

Finney had to contend with ultra-Calvinistic brethren who opposed his revival and evangelistic ministry. They said, "Revival comes from God. Man cannot

bring revival. That is the work of the Holy Spirit." Finney agreed that God was the source of revival, but he insisted, and rightly, that Christians have a part to play, a seemingly indispensable part, in the conversion of the sinner. Which side the Lord took in that controversy was decided by the phenomenal results of Finney's ministry.

John R. W. Stott in his fine little book, *Fundamentalism and Evangelism*, says, "Only the grace of God can cause a man's will to capitulate, but the evangelist may be God's instrument in this process." That is what some brethren need to see today—the human factor in the saving of the lost. "He which converteth the sinner from the error of his way shall save a soul from death" (Jas. 5:20). We can, therefore, turn them Godward. "They that turn many to righteousness [shall shine] as the stars for ever and ever" (Dan. 12:3). How clear that it has been given to man to have part in their turning.

That is what some brethren need to see today. No invitation after a Gospel sermon. There is God's offer. Take it or leave it. I cannot decide for you. I cannot even help you to decide. The Holy Spirit must draw you. To this I reply, Of course the Holy Spirit must draw them; and no man will ever come to Christ unless the Holy Spirit does draw him. But how does the Spirit draw them? He uses men to do that! He uses human persuasion, tender entreaty, earnest exhortation: He uses powerful warnings of the peril of delay: He uses the note of urgency in the sermon to arouse the sleeping sinner: He used the gentle pressure of a lady's finger under the elbow of a twelve-year-old boy so that he might lift his hand in response to a Gospel invitation and thus Dr. Wilbur Chapman was led to Christ. This minimizing of the human part in a man's salvation is a thing against which I want to cry out.

In a recent debate of the subject of divine election one of the participants said, "I think every Calvinist would have to acknowledge under sober judgment that in evangelism and missionary work he has been far surpassed

(Continued on page 5)



Does it Pay?

People sometimes ask, "Does it pay to give the Gospel to the Jews?" Our answer is, "A thousand times yes!" Who can estimate the value of one soul—yet hardly a week passes that we do not hear of one to a dozen Jewish converts.

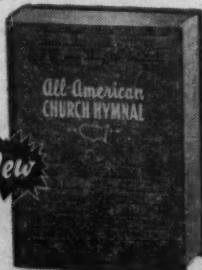
Today the need and opportunity for witnessing to Jews are greater than ever before. There is demand for the Scriptures, for more missionaries, and human need for material relief which are beyond our capacity to meet. Several missionaries are urgently needed in Mexico, South America and France. We have undertaken to aid 10 missionaries of the British Jews Society, the oldest evangelical Jewish Mission organization in the world. Will you join us in earnest, continuing and fervent prayer that the Lord may move the hearts of His people to provide these urgent needs? Will you ask Him, too, what He would have you or your church do?

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Church Evangelism—Is It Obsolete?

(Continued from page 4)

by the type of movement that grew out of pietism. I don't think in the face of the historical data any Calvinist could suggest that in the modern movement of evangelism and missionary enterprise

he has really contributed to the same degree." This witness is true and that is what I am trying to say in this article. I suspect that it is Calvinism, or a sort of ultra-Calvinism, or, if you like, Calvin-

ism misapplied that accounts for the anti-evangelistic attitude of most Presbyterians.

How seldom does one meet a Presbyterian evangelist? I did know one of their ministers who had the evangelistic passion and gift. He resigned his church to enter the evangelistic field in his own denomination thinking he would be persona grata since he

was one of themselves. This able and gifted evangelist was unable to continue in his new field because of closed doors! He believed God called him to an evangelistic ministry but his denominational brethren, when they refused his ministry, were setting themselves up as being wiser than God.

If church evangelism is obsolete as Mr. Ehrenstein declares, the

great Southern Baptist Convention has not heard of it. Witness their Annual Simultaneous Evangelistic Campaigns in every local Baptist church throughout the entire South. And with what result? The Southern Baptist Convention is the fastest growing denomination in America. It is still true that "by their fruits ye shall know them."

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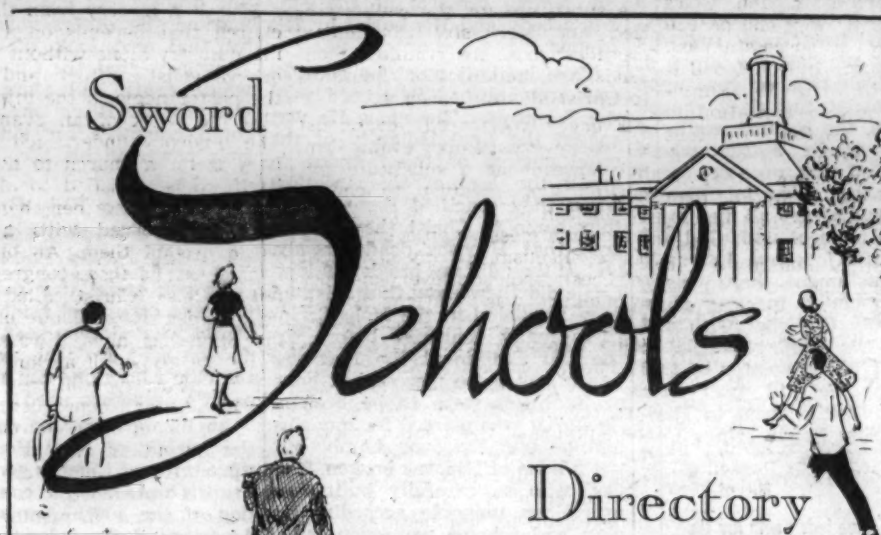
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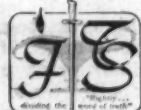
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... Good News

(Continued from page 1)

the most precious sacrifice ever offered for the sins of man to its rough wooden altar. In still some other village another simple workman was making a hammer-head just like hundreds he had made before. Little did he realize that the blows of this particular hammer-head would be heard in every corner of Hell, and to the farthest outreaches of the starry heavens. Little did he realize that its blows would be painfully punctuated with the labored words, "Father-forgive-them-they-know-not-what-they-do."

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In the wonderful Gospel of John is spelled out in the simplest of language the greatness of this wonderful truth. In its latter chapters three great events are to be marked. They are:

1. The Tragic Death—John 19:16-18
2. The Tearful Burial—John 19:31-42

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And yet, in His own way,
"The Lord will provide."

Despond then no longer;
The Lord will provide;
And this be the token—
No word He hath spoken
Was ever yet broken:
"The Lord will provide."

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3. The Triumphant Victory—John 20:1-8

I. The Tragic Death

John writes, "And he bearing his cross went forth into a place called the place of a skull . . . and there they crucified him." Now the place called Calvary is to us not so much a geographical location as it is a point in experience. Just because we have not been able to touch the silver star that marks the traditional spot on which was planted the cross of Christ in Palestine, or gaze upon the outlines of the skull shaped hill outside the ancient walls of Jerusalem which marks where they crucified Him, does not mean that we cannot come to Calvary. But come to Calvary all men must if they are to meet with God and have their sins forgiven. Just as in the Old Testament there was a divinely appointed meeting place where a holy God met with and reconciled His sinning people so there is a place appointed of God where alone He will meet with men and reconcile them to Himself. The Holy Spirit brings Calvary right where we are until we sing with Bunyan's Pilgrim:

Thus far did I come laden with my sin
Nor could ought ease the grief that I was in
Till I came hither; what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall off my back?
Must here the strings that bound it to me crack?
Blest cross! Blest sepulchre! Blest rather be
The Man that there was put to shame for me!

The Divine Record says, "and he bearing his cross . . ." There is a real and vital sense in which He alone could bear this cross. We hear of cross-bearing, and in fact, this same record speaks of their compelling one Simon to bear His cross. But in this awful moment the Son of God alone could bear this cross because this was the sinner's cross. It was on this awful instrument of shame that God was to work out the plan of human redemption. "There was no other good enough to pay the price of sin; He only could unlock the gate of Heaven and let us in."

In preparing Him for the final moments of the cross this record speaks of the seamless robe that He wore and for which those crude Roman soldiers gambled rather than to tear its cloth. This seamless robe speaks of the seamless, flawless, faultless, perfect life of the One who was here to die for the sins of men. What a striking contrast to the garments of our first parents—garments that were the product of their own efforts but which were totally inadequate to fit them for the presence of God, and left them thus naked. But here by His death the Son of God was fashioning garments of righteousness that would fit sinful men for the holy presence of God.

Now note the triumphant shout of victory—"It is finished!" What was finished? What did He mean? Surely this was not merely the melodramatic announcement by the dying Saviour that this was the end of His life. If it were, then He is not much better than the famed Socrates who dramatically drinks the hemlock juice and then philosophizes while he awaits the great experience of death. Not so the death of Jesus Christ. This was the mighty and wonderful pronouncement for all Heaven to note, for all Hell to hear, and for all earth to understand—that He was finishing the work of human redemption. And mark it well—if He finished it then there is nothing that needs be added to it. Therefore all your good works, all your alms giving, all your deeds of kindness and love, all your ecclesiastical efforts, all—all are in vain if by them you seek to merit and win the favor of God. The work has been done. It is a finished redemption. The difference between Christianity and every other religion of the world is the difference spelled by only two letters. The religions of the world all say "do-do-do" but the Christian Gospel declares it is "done-done-done."

II. The Tearful Burial

The unbelievable deed is done. Man has crucified his God. Man has been guilty of many crimes

in his long sojourn here, but none so vile and unthinkable as this. Suicide we know, homicide we understand, but Deicide! Who can fathom it? The ancient hymn writer puts it best when he says, "Well might the sun in darkness hide and shut his glories in, When Christ the mighty Maker died for man the creature's sin." But now that the awful deed has been accomplished John's Gospel relates the tearful removal of the Saviour's body and His burial by His friends.

This death it must be recalled was accomplished in accord with the Scriptures. Therefore He was spared the final indignity of the cruel custom of the Romans to break the legs of their victims when they crucified them. When they came to Christ they discovered that He was dead already, and so they did not break His legs. Little did they know that this had been predicted in the Holy Scriptures many centuries before. In the Old Testament the Passover Lamb was to be pierced but none of its bones were to be broken. So Christ was pierced for our sins and as our Passover Lamb, but not a bone of His was broken. The God who so carefully built this marvelous universe according to plan and scheme was even more careful that every detail concerning the more important redemptive work of His Son should be according to a plan and pattern. Not one detail, therefore, was omitted or overlooked. "Christ died for our sins according to the scriptures."

And so they bury Him in sorrow and grief and leave Him in His tomb. And if this were the finishing point of the holy story then we would of all men be the most miserable and further—there would not be a single ray of hope in the dark sky of human existence. If that sealed tomb were the end of the story, then despair would be the only word to describe this dismal thing we call life. But it is not the end of the story. We press on eagerly to read it. It is the story of a:

III. Triumphant Victory

In the 20th chapter of this Gospel of John we read of the glorious resurrection of this Crucified One. The record here tells of three who saw on that wonderful day. There was Mary whose seeing was only casual. Then there was Peter whose seeing was more observant; and finally there was John who saw with understanding. These facts are brought out in the Greek language in which this Gospel was originally written.

The record says, "Then came Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away . . ." The Greek word here used is the word *blepo* which means to see only casually. Mary looked this way and she came to a hasty conclusion, and the worst of it all is that modern infidelity has seized upon Mary's hasty observations that they have taken away the body of the Lord and we know not where they have laid Him. So many men today conclude that the body of Jesus Christ was merely spirited away or stolen and hidden somewhere. These are unwilling to believe that He is risen from the dead.

But then the story goes on to say, "Then came Simon Peter who went into the sepulchre and seeth the linen clothes lie." This is a different Greek word entirely than the other. It is the Greek word *theoreo* and it means to scrutinize or to examine critically. From it we get our English word "theory" which, of course, implies that there has been some investigation before declaring a theory. So Peter observed many things about the empty tomb. But there is no indication here that as yet he allowed these observations to bring him to a conviction that the Lord was really risen from the dead. Like Peter, there are many; many people who are quite willing to scrutinize the facts concerning the resurrection of Christ—even to agree that in all probability the record is true and trustworthy; but they are unwilling to come to the deep-settled conviction that Christ is a risen Saviour with all that conviction implies.

But then John writes, "Then went in also that other disciple which came first to the sepulchre and he saw and believed." Here again is still another Greek word

for seeing. It is the word *horaō* which means a comprehensive seeing, a penetrating sight—an understanding seeing. As John stooped and looked into that empty tomb on the Resurrection morning, the eyes of his soul and heart were opened, and what he saw convinced him that Jesus Christ was risen from the dead as He had so often told them, and he believed. For John all the gloom and despair and hopelessness that marked the others was dispelled by that one look of faith. He knew now that the Crucified One whose death had atoned for sin was now the Risen One whose life could empower for victory over sin's power in his life.

By Trusting This Crucified, Risen Saviour, You Can Be Saved Today

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Give me your tired, your poor
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, the tempest-tost to me
I lift my Lamp beside the Golden door!

Today Jesus Christ stands inviting you to come to Him with your need, your heart's hunger, your longing for freedom from sin's galling bondage; and to all such He calls, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Back in the days when this great land of ours was yet a wild and frightening wilderness, and savage red men still menaced the wagon trains that dared the rigors of transcontinental travel, those hardy pioneers dreamed of a West to East railroad that would link together this fast-growing America of ours. One day that dream had its fulfillment. The ribbons of steel crept closer and closer to each other until one wonderful day they met somewhere near the borders of Arizona and New Mexico. That was a gala occasion, and a great celebration was planned for it. Crowds gathered long before the appointed hour when workmen of the East and workmen of the West came together with the last rails and the final ties. Several governors were there; celebrities were there; noted personages were there.

It had been planned that the last spike driven in would be a golden one pounded in by one of the governors with a silver hammer. (Continued on page 8)

LOOK AT THIS BOY

THEN and NOW

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Look at Him NOW

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This boy is now No. 123 in our New Life Boys' and Girls' Home in Taegu, Korea. He is assured of all his physical, material and spiritual needs. But there are many, OH SO MANY, others who need to be gathered in before they starve, freeze or die of TB this winter. Will you become a sponsor for one? You can for only \$8 a month—just 26 pennies a day. You or your church, your Sunday School, Ladies Group, Bible Class, Junior Church, etc., will be thrilled by such a project! Please pray about it!

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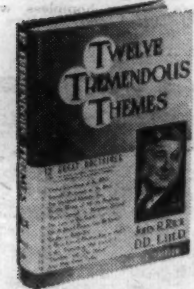
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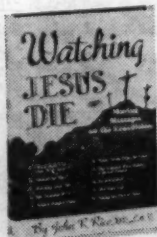


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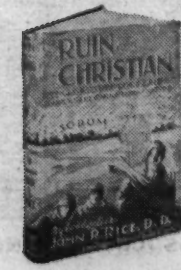
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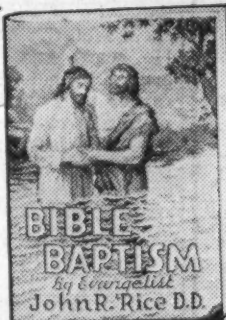
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SWORD OF THE LORD, Box 420, Wheaton, Illinois

... Good News

(Continued from page 6)

mer. When that tense moment arrived and the golden spike was pounded into place, the crowds broke into spontaneous cheering and the message was flashed by wireless to all the country, "It's finished! The last spike has been driven in, and the East and West are now united! It's finished!"

Well, one day with the mobs of hate beholding, they hung a Man upon a tree to die in shame and agony and blood before all the universe. They drove spikes that day too, but they were rough and blunt spikes that bit into tender human flesh and tore it and made the blood spurt. Warm, dark and red, that blood trickled down a body writhing in agony and pain. Suddenly from that place of stigma arose a great cry, "It is finished!" And the angels took it up and winged it away echoing and re-echoing it along until away out on the farthest outposts of God's

universe the message trembled, "It is finished!" The demons took it up and they plunged deep into their dark and cavernous dungeons to mouth it there until every demon in the deepest Hell knew it, "It is finished." And on that wonderful day a holy and just God and an estranged sinner were joined by the blood of Christ crucified.

Now by the cross, God in grace and love can reach out to guilty man and offer him pardon and forgiveness. And for two thousand years, poor, stammering, lisping, human tongues; and frail, stiff lips of clay have picked that mighty message up and taken it out to those who do not know or who have not heard that Christ crucified finished the work of salvation; and now a sinner may come to God by faith and be saved. And I dare to take that blessed message up, my friend, and with joyous heart I point you to the Christ of Calvary's cross, the crucified Son of God, and tell you that there He finished the work of redemption. Will you slip your hand into His nail-pierced one and whisper to Him, "Thank you, Lord, for saving my soul!"

"Early Bird" Renewal Offer

(Continued from page 1)

this. Think of receiving 130 weekly issues of THE SWORD OF THE LORD for only \$5.00—less than 4c for each copy. You can't even buy a daily newspaper with its stories of crime and violence for that little. Will you renew your subscription now at this special rate?

We are calling this offer our "Early Bird" offer because it is especially designed for our old friends who will renew before their present subscription expires. In this case the "Early Bird" gets the bargain!

Why Renew Now?

I urge you to renew your subscription now for several reasons. (Your address label on each issue of THE SWORD has your expiration date shown in the lower left-hand corner. For instance, 5-60 means May, 1960.) Even though your subscription has some time to run yet we will add the renewal to your present subscription. You can save money for yourself and save us all the time and expense of reminding you to renew later.

Next week we are launching a campaign to place THE SWORD OF THE LORD in homes of 25,000 new friends. This campaign will swamp our subscription department, so we want to get as many renewals as possible taken care of before the campaign begins. You can help us by renewing now.

Another reason for renewing now is that you will guarantee yourself 2½ years of THE SWORD at the lowest rate possible. Prices are going up on nearly everything. The second class postage rate under which THE SWORD is mailed to you each week is being in-

creased. We have no immediate plans for increasing the subscription rate on THE SWORD, but we may have to do so. Protect yourself against any increase in price by renewing for 30 months now for just \$5.00.

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You don't even need to send a penny now. Just fill out the "Early Bird" coupon, and send it to us. We will bill you and you may pay in thirty days. If you do pay now, your subscription will be extended for 33 months—an extra three months for cash. This will mean that you will receive 143 issues of the paper beyond your present expiration date!

Hurry!

This is the last time we will mention this offer at the present time in the paper. Next week a campaign for new subscriptions starts. So, don't miss the opportunity to renew now for 30 months for just \$5.00. Fill out the special "Early Bird" coupon right now and send it to us. We will extend your subscription for 2½ years.

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but Christ is good enough to save you. And thank God, the good news is that He loves you, that Jesus has paid for your sins, and now the moment you put your dependence on Christ and turn your case over to Him, that moment you become a child of God.

If you will here and now, this moment, take Christ as Saviour, I beg you, make the grand decision in your heart, then sign the decision form below, copy it in a letter and mail it to the editor at once.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Anderson's sermon on "The Simplicity of the Divine Good News." I am so glad God loves me and wants to save me! I am so glad that Jesus died and paid for our sins and is now willing to be our Saviour. I confess that I am a poor, lost sinner, but now, this moment, I open my heart to Jesus. I depend on Him to forgive me and save me now. I give Him my heart forever. I will set out from this day to live for Him, counting Him as my own personal Saviour, and I will confess Him openly as Saviour. Please tell Dr. Anderson, and write me a letter of encouragement and help in the Christian life.

Signed _____

Address _____

NEXT FALL MAY BE Too Late

In the welter of a world gone mad, of nation rising against nation, of the terror that stalks in the night, of the arrow that flieth by day, of pestilence and destruction, of the elements in commotion, is there not a warning in the stark realism of these few sentences taken from a letter sent to us:

"I was going to send the money this fall; but the Lord said, Send it now; next fall may be too late. Wouldn't it be wonderful if He came this Feast of the Trumpets, the ingathering of the Harvest? God does all things in order."

And here is something for the earnest child of God to think about. What and if He should come at the time of the blowing of trumpets on the first day of the Month Tishri? What and if you were then suddenly caught up to be with Him? Do you not think it would please Him wonderfully, that you should now have your part in a testimony that warns Israel of the wrath to come?

And do you know a better way to please Him, than to snatch a few Jewish souls that will be your trophies when at last you lay your burden down and meet Him face to face?

The time is short. That is why we keep reminding you of the privilege of sharing with Him in His yearning over the lost sheep of the House of Israel; and that is why so many of the Lord's choicest saints are counting it a joy to fellowship with us in our God-given task of these last days. Perhaps if you will make it a matter of earnest prayer, He will lead you also to become a burden bearer with us; and from experience we can assure you it will be a happy day for you.

If the Lord leads you to use the coupon below, you will open the door of your heart to new revelation of truth concerning Israel, and to a new experience of blessing flowing out of the tried and tested promise of Gen. 12:3, "I will bless them that bless thee."

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Letters . . .

(Continued from page 3)

our statements and to prove what we say. We do not say, "This man is a skunk." We do not say, "We know this man's heart, and are able to judge his motives." Instead we say, if necessary, "On page so and so, this book says so and so," (and we give exact quotations, giving the page for it), and then we may say this is contrary to the Scripture which says "—" and we give the exact quotation of the Scripture and the reference.

It is right to oppose sin. It is not proper to judge people's hearts, or to call people hard names unless they are accurate descriptions. If a man is tried by the courts and proved guilty of stealing, it may be necessary to call him a thief, but only if we give the proof. If a man denies some of the essentials of the historic Christian faith, it may be necessary for us to say so, but only if we give the evidence, factual, actual quotations and facts which prove the point.

We hope you will write us, but simply to call us hard names or to make slanderous accusations against THE SWORD OF THE LORD because of our effort to defend the faith, or to preach the Word,

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or to bring revival, is childish and unspiritual.

Remember, the Bible says, "Rebuke not an elder, but intreat him as a father" (I Tim. 5:1).

5. We Beg You, Be Honest in Your Letters

A man writes angrily saying that he does not want THE SWORD because, he says, we teach that everybody who differs with us is a modernist. Now it turns out in his case perhaps that he did not believe in the deity of Christ, or the virgin birth, the blood atonement, the complete infallible inspiration of the Scriptures, but he tried to pretend that we were bigoted, and that it was purely a selfish matter when we insist that to be a Christian one must believe the Bible and believe in the atoning work of Christ as the Son of God who died for our sins. That is not a doctrine we originated. It is the historic Christian faith. If you do not believe the Bible, do not believe in the virgin birth, the bodily resurrection and the blood atonement of Jesus Christ, then do not pretend that you differ with us on any Christian basis. Everybody who reads THE SWORD OF THE LORD knows from the statement on the top of the front page that we believe in the historic Christian faith. We would be glad to have letters with honest discussion of any differences, but we do not want dishonest and abusive letters by people who are trying to hide the fact that they are against the historic Christian faith as taught in the Bible.

6. Don't Be an Ingrate

A man wrote very indignantly that he did not pay for a subscription to THE SWORD OF THE LORD, and he was insulted that somebody sent it to him. I reminded him that whoever sent THE SWORD OF THE LORD did it no doubt as a Christian friend who wished him well, and wanted to be a blessing to him. I reminded him too that Jesus came to earth and died for his sins to keep him out of Hell, without being invited. I reminded him that people get Christmas



SABENA Belgian World Airlines Photo

N. Y. International Airport, Feb. 14: Dr. Bob Jones of Bob Jones University, Greenville, South Carolina (extreme left, front), leads group of ministers, Bible students and Christian workers aboard SABENA Belgian World Airlines Jetliner here bound for Brussels where they'll begin a five week

tour of European and Middle East countries. They'll meet with missionaries and government officials as well as conduct services and hold rallies at several of their stops. Some of the countries to be visited are: France, Italy, Switzerland, Greece, Lebanon, Syria, Jordan, Israel, Austria and Germany.

gifts for which they did not ask, sent by the loving care of people who wished them well. And I suggested that if he did not want THE SWORD OF THE LORD, he could say so, but it was foolish to be abusive because somebody loved him and sent him THE SWORD.

And some of the meanest letters we get are from people who do not even pay for their own subscription. I suggest that those who are blessed by others' loving care use Christian gratitude and kindness in writing.

And when you write to bawl us out, be sure to pay postage on

your own letter. Do not expect us to pay postage, and the extra penalty of one cent which we always have to pay on letters sent to us without postage. If you can't pay postage on your own abuse, then don't you think it would be better to keep it at home?

Anonymous letters will not be read.

We invite letters. We love to receive them and thank God for the many thousands of letters which come every month. And we give our letters the best attention we can. We thank God for them.

We thank God for those who differ with us and write in kindness and brotherly love to say so, and to give their counsel. We thank God for those who call our attention in Christian fashion to what they think are our mistakes (and which sometimes are our mistakes!). But we hope you will not try to bribe us or threaten us. Do not ask us to quit opposing sin and modernism. Do not call us hard names. Be factual in your letters and document any charges you make and be honest in any statement you make and don't be an ingrate.

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Patriarchs of Faith

(Continued from page 1)

but a dreamer. Look at the heroes of Greek and Roman history, Aeneas, Romulus, Achilles, Hercules; or at their fabled deities, the imperious Jupiter, the licentious Venus, or any of the real or

ideal figures that loom out of the gray antiquity of the world's traditions. Then contrast with them the humble faith of Abel, the holy walk and glorious transfiguration of Enoch, the magnificent

spiritual courage of Noah, the overshadowing grandeur of Abraham's life, the triumphant fortitude and splendid coronation of Joseph's sufferings; and note how the very ideals themselves transcend the characters of human history and tradition as high as heaven is above the earth, and prove to us that back of these con-

ceptions there must have been some greater reality that inspired them and some supernatural power that impelled them.

And this really is the secret of the difference. Man's ideals are but human and reflect the imperfection of the human; back of these lives there is divine power, and they are but reflections of God's goodness and God's strength.

In fact, this is the essential difference between the heroes of human history and the examples of the Bible. The character of a Washington, a Dewey, or a Lincoln stands out in bold relief, and men hold up to the rising generation the virtues and achievements of these distinguished examples as patterns of what we can attain by energy, patience, courage, and genius. But the characters of Holy Writ stand forward in the light of something greater and better than themselves. They make no claim to personal superiority. They tell us at the outset that they were but weak and fallible men without strength or virtue, and that all they became and all they accomplished was due to a power behind them.

Take, for example, Jacob in the Old Testament. The one lesson of his life was unlearning, undoing, and suppressing his own self-confidence and self-sufficiency. Take the character of Paul in the New Testament. The very watchword of his experience is: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." These men exhibit not themselves but the grace of God through which they overcame. Thus they became examples of faith, for faith is just that organ that touches God and brings Him into our life, enabling us to cease from our own strength and draw our life and strength from Him alone.

Let us look at this galaxy of holy character and victorious faith, and as we do so we shall find that it consists of a series of groups each complete in itself, and rising to a climax by successive stages.

The first of these groups consists of the eight witnesses taken from the book of Genesis and reaching from Abel to Joseph. We shall find that these eight patterns cover a complete series of progressive steps in religious experience.

I. Abel, or the Faith That Saves

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Abel began at the beginning. This is more than a great many are willing to do today. Rather they are learning to climb up some other way and get into the life of Christ a little beyond the cross.

The other day a clergyman in the old orthodox Southland flung aside a hymnbook with a gesture of impatience because of the hymn, "There Is a Fountain Filled with Blood," which he said was coarse and unfit for refined ears. The idea of a bath of blood was an outrage on good taste. Happily there was another minister present who was brave enough to get up and read a passage in Zechariah speaking of a "fountain opened for sin and for uncleanness."

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Answer to Puzzle No. 8

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The first thing about Abel's faith was that it recognized his sin. He came as a guilty sinner needing atonement, and bringing a sacrifice. Cain came as a gentleman to exchange compliments with God and present some fruits and flowers as a visitor on equal terms. But God would have nothing to do with him. Faith always takes the sinner's place and then claims the sinner's Saviour.

The next thing about Abel's faith was that it brought a bloody sacrifice as the type of the dying Lamb of God. This must always be faith's first acceptable act, to present the blood of Christ as the settlement for our sin and the ground of our acceptance. It was for the sake of this that Abel was accepted, God testifying not of him but of his gifts. God did not look at Abel, but He looked at the lamb, and he, like us, was "accepted in the Beloved."

The third thing that happened to Abel was his justification. He was declared righteous. He was recognized as standing in exactly the same relation to God as his great Sacrifice and Representative. And so God pronounces us righteous and treats us as if we were as righteous as His Son and had obeyed every commandment of the law even as He.

And finally Abel received all this by faith. He did not feel it or wait to feel it, but he claimed it simply because it was God's prescribed way. He counted upon it. He took his stand upon it and God made it good to him. And so he was saved in exactly the same way as every poor sinner is today, by coming in simple faith as a sinner, claiming the promise, putting his weight upon it, and going out to act as if it were true for him. There is no finer illustration of the faith that saves than the simple testimony of Hedley Vicars the moment he accepted the blood of Christ to cleanse him from all sin and went forth saying: "If this be true for me I act from this moment as a man who has been cleansed from all sin in the blood of Christ."

II. Enoch, or the Faith That Sanctifies

This is the natural order. Having found Christ as a Saviour we next want to walk with Him as our Sanctifier and very life. And so we find the second step of faith in Enoch's life. The first thing we see about him is his walk. He has begun, now he is going on. This takes in every department of our life, our inner experiences and our outward conduct. It is all to be by faith and under the influence of God.

Next we see Enoch's companion. We are not told so much about Enoch as we are about the One with whom he walked. It was not his holiness that was so marked, but that of his Friend. This is the New Testament conception of holiness; fellowship with Jesus, union with God, Christ in the heart. "Abide in me, and I in you." There is no simpler, deeper, higher definition of the life of faith unless it be the Pauline edition of that truth: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Sanctification is the Christ life; it is to know Him, to be with, to have Him in us, to look to Him every moment, and to lean upon Him for everything, drawing our life moment by moment entirely from Him.

Next we are told that he pleased God. The will of God was the rule of his life. The divine acceptance was his constant aim and joy. His supreme purpose was his Master's example, his Master's Word. We can please God too. The best part of it is to want to please Him. A little child full of imperfection can have a perfect heart to please its mother, and even amid all our errors of judgment and stumbling steps our hearts can still turn to Him as the needle to the pole and say: "Lord, thou knowest that I love thee."

And finally we are told how Enoch pleased God and walked with God and had the testimony that God accepted and loved him. It was by faith. He just believed in the love of God. He walked with Him in confidence. He looked to Him as a little child. He leaned hard upon His presence and dwelt in the very love-life of his Lord. So let us by faith realize the Master's precious words: "As

(Continued on page 11)

Searching the Scriptures

1 Kings 3

God Answers Solomon's Prayer

Clues Across

- 1 "Thus _____ spake before the king"
- 5, 19, 49 "for they _____ that the _____ of God was in him, to _____ judgment"
- 8 "so _____ there was none like thee before thee"
- 10 father of Joseph (Luke 3:23)
- 11 "And _____ speech pleased the Lord"
- 12 to seize and take away by force
- 13 "thou anointest my head with _____" Ps. 23
- 14 Hezekiah's mother (II Kings 18:2)
- 16 spoken
- 17 "The stone which the builders rejected, the same is become the head of the _____" Matt. 21
- 19 see 5 across
- 21 "thy servant is in the midst _____ thy people"
- 22 "And now, O Lord my _____, thou hast made thy servant king"
- 23 "Give her the living child, and in _____ wise slay it"
- 24 "I _____ but a little child"
- 25 Abner's father (I Sam. 14:51)
- 26 king of Bashan (Num. 32:33)
- 28 river where Ezekiel sat with his people (Ezek. 3:15)
- 31 "so that there _____ none like thee before thee"
- 33 initials of the father and mother of Samuel (I Sam. 1:20-23)
- 34 "the kinsman of whom Boaz spake came by; unto whom he said, _____" Ruth 4
- 35 "Thus they _____ before the king"
- 37 of the country rather than the city
- 38 "because there _____ no house built unto the name of the Lord"
- 39 "I know not how to go out or come _____"
- 40 "God said unto _____, Because thou hast asked this thing"
- 41 "Divide the living child in two, and give half _____ the one"
- 42 "But the _____ said, Let it be neither mine nor thine"
- 43 initials of the eleventh and first months of the Jewish year (I Kings 6:38; Exod. 34:18)
- 44 a precious jewel
- 45 initials of the daughter-in-law and son of Abraham (Gen. 24: 67)
- 46 "The eyes of the Lord are upon the righteous, and his _____ are open" Ps. 34
- 48 "Why make ye this _____, and weep? the damsel is not dead" Mark 5

- 49 see 5 across
- 50 "all Israel heard of the _____ which the king had judged"

Clues Down

- 1 "I will cut off the cities of thy land, and _____ down all thy strong holds" Mic. 5
- 2 "faith cometh by _____, and _____ by the word of God" Rom. 10
- 3 city at the western tip of Texas
- 4 "_____ yourselves unto God, as those that are alive from the dead" Rom. 6
- 5 "For thou hast been _____ a refuge from the _____" Isa. 25
- 6 the son of Abdiel (I Chron. 5: 15)
- 7 to greet a visitor with courtesy
- 8 "the king went _____ Gibeon to sacrifice there"
- 9 "it came to pass the _____ day after that I was delivered"
- 14 "He will not always chide: neither will he keep his _____ for ever" Ps. 103
- 15 the father of Bela (Gen. 36: 32)
- 18 "Solomon loved the Lord, walking in the statutes _____ David"
- 20 "thou hast given him a son to sit _____ his throne"
- 24 wicked king, son of Omri, who ruled Israel (I Kings 16:29)
- 25 a prophet called "the Elkoshite" who wrote an Old Testament book foretelling the destruction of Nineveh
- 27 kind of tree Absalom died in (II Sam. 18:14)
- 29 a brother of Suah (I Chron. 7:36)
- 30 the son of David who succeeded him as king
- 31 "_____ me, and I shall be whiter than snow" Ps. 51
- 32 the country of Edom (Gen. 32: 3)
- 34 "If the world hate you, ye know that it _____ me before it _____ you" John 15
- 35 "they brought a _____ before the king"
- 36 an enclosed yard
- 40 "Touch not mine anointed, and do my prophets no _____" Ps. 105
- 43 "he that earneth wages earneth wages to put it into a _____ with holes" Hag. 1
- 44 "the pains of hell _____ hold upon me" Ps. 116
- 46 name of an altar (Josh. 22:34)
- 47 initials of a small boy and the high priest to whom he prophesied (I Sam. 3:1)

Free!

for correct, prompt answers to
Puzzle Number 11



The startling title of this booklet is indicative of the thought-provoking material found between its attractive maroon and white covers. Many would consider it unthinkable that a good man could end up in Hell while a bad man was being saved and prepared for Heaven, yet that is exactly the truth taught by the Saviour in the text found in Luke 18:9-14.

Dr. Rice shows that the man who was lost was really a good man, but that his goodness was only outward, not inward. Since the good man had never been born again, he was really a sinner like everyone else and needed to be saved just as desperately. About the bad man, the author points out that he certainly was a bad man, but he honestly confessed his sin, had a repentant heart, and honestly cried to God for mercy and forgiveness. The scriptural conclusion is that since such a wicked man got instantaneous salvation the moment he turned to God, so can anyone else who comes the same way.

Eighty thousand copies of this booklet are in print, and many people have testified of claiming Christ through its clear message.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

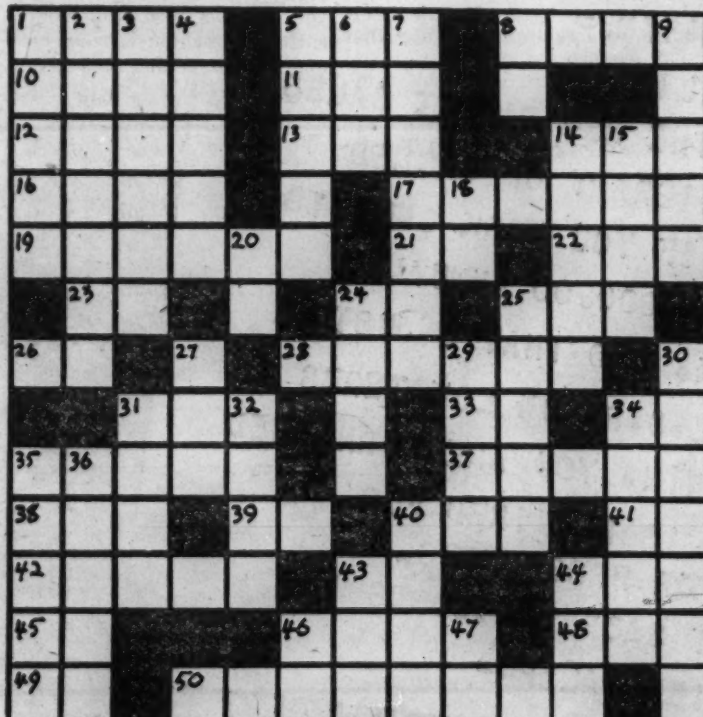
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *A Good Man Lost and a Bad Man Saved*, your entry must be postmarked by midnight, March 21, 1960. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 11 will appear in the April 1 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who have 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children*. Those who have only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire*. Both of these books were written by Dr. John R. Rice. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The

Deadline: March 21, 1960

Puzzle No. 11



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Name _____

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(Cut along dotted lines)

Patriarchs of Faith

(Continued from page 10)

the Father hath loved me, so have I loved you: continue ye in my love."

III. Noah, or the Faith That Separates

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became an heir of the righteousness which is by faith."

The difference between Noah and the people of his age is this, that they were living for the present world, building their houses, investing their money, forming their attachments as though the existing order of things was to go on forever, while Noah believed that his present age was condemned and soon to pass away, and all his plans and works had reference to the age beyond on the other side of the flood. They were "eating and drinking, marrying and giving in marriage," but Noah was building that house of refuge that was to bear him across to his true inheritance on the shores of the new world which faith continually saw before. Thus Noah's was a separated life and it was separated by his belief of the great fact which God told him respecting the destruction of the world by the flood and the new age that was to follow.

So, beloved, our lives must be separated from this present age. "This I say, brethren, the time is short: it remaineth, that they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing it: for the fashion of this world [that is, the stage

show which is merely being acted for an hour] passeth away."

The only power that can lift us into this and keep us there is the blessed hope of Christ's coming believed and realized. It will make the next age so real that the present age will lose its power of attraction and we shall live under the "power of the age to come." It is one thing to hold the theory of the Lord's coming; it is another to believe and realize it and constantly live under its power. This can only be effected through a realizing faith, a faith that condemns the world as unworthy of our affection and confidence, and gives us our inheritance in the age to come.

When the old city of Rome was abandoned as the capital of the great Roman Empire, and Constantinople was selected as the new site, then every man who was in the secret would doubtless hasten to exchange his old possessions in the Ancient City of the Caesars, for a little strip of barren sand on the shores of the Bosphorus, for he knew that in a little while the value of the latter would infinitely surpass and supersede the former.

And so if we are truly believing in the Lord's return we will be turning all things into the currency of the coming age and investing our lives yonder. Are we doing so, and have we the faith that separates us from this present evil age and leads us like them to live as strangers and pilgrims and "look for a city which hath foundations, whose builder and maker is God"?

IV. Abraham, or the Obedience of Faith

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." In a sense Abraham combines in his own life all the other qualities already represented. He is the overshadowing figure of ancient faith and holy character, the father of all that believe, and, as someone has said, the Christopher Columbus who first stepped out into the new realms of the spiritual world and discovered new continents of faith and blessing.

The first thing about Abraham's faith is that he obeyed God. Here we see faith not trying to get God to do something for us, but faith doing something to please God.

Beloved, if you stop and think you may find that the reason you do not get more from God is because God has been waiting a good while to get something from you. Have you learned the

obedience of faith? Have you responded to the call of Abraham's God? Let us take in some of the meaning of this great act of faith.

Modern research has taught us that Ur of the Chaldees, where Abraham dwelt, was no semi-barbarous haunt, but a cultivated, wealthy and important city in ancient Chaldea. In fact, it was a great university town, and to this day there are remains to attest its importance and its culture. Here Abraham had dwelt in the midst of every earthly attraction. Probably he had a position of influence, for everything about his subsequent history attests the dignity of the Arab chief, the man of weight and culture. But he was called in a moment to part from all this and go out into a dismal desert across more than four hundred miles of barren sands, without even knowing the land to which he was to go, or one step of the way. All he knew was that God had said: "I will be with thee."

But that was all he asked to know, for the next thing about Abraham's faith that we should note is the fact that he believed God. It was not merely the promise of God, the attraction God held out to him to recompense him for his obedience, but it was God Himself he believed. To him God was a personal reality, and it was enough for him to have God's Word, God's presence, God's guiding hand. Then when he trusted God it was easy to trust His Word.

Beloved, back of true faith there is more than a truth, more than a promise, more than a creed. There must also be the living personality and the conscious presence of God Himself. This was what satisfied Abraham's faith and made it easy for him to go out, not knowing whither he went, so long as he was going out with God. This is faith. Beloved, is it our faith?

But again, Abraham had next to learn to believe God's word, for the promise grew more definite and explicit, and soon it became the promise of a country and the promise of a child. But even then it was a promise that, humanly speaking, seemed impossible. The promised child was to be born in his old age contrary to nature, and yet Abraham believed and waited even when men laughed him to scorn, and his faith certainly seemed the wildest fanaticism. He even dared to assume the new name of Abraham, "the father of a multitude," when it would only make him the jeer of all his friends. But still he trusted God and waited for the fulfillment of His word, and in due time the promise was fulfilled.

But once again his faith had to be tested in the severest way, and the very thing that God had given him had to be surrendered and given back, although it seemed that it was necessary for the very honor of God Himself that it should be retained. Isaac, through whom the promised seed was to come, had to be laid on the sacrificial altar and God's own very word appear to become a contradiction. But still he waited until every test was confirmed and Abraham stood before the ages the supreme example of faith in God and the father of all that believe.

V. Sara, or the Faith That Takes Supernatural Strength Even for the Body

"Through faith Sara herself received strength to conceive seed, and was delivered of a child when she was past age." There is something very emphatic in the language here. The particle "herself" seems to imply that Sara was the very last who might have been expected to believe, for indeed she had begun by laughing to scorn the promise of the seed.

But the time came when even Sara herself could not only believe, but could take into her body a supernatural power that, like Mary, in later times gave her a glorious part in the lineage of the coming Saviour. We are not told of the struggle through which she passed until at last she came to believe the word which once she had laughed to scorn, but we know that God had transformed her doubts into supernatural trust and given through her to the ages the first object lesson of that faith that can take the life of God into our mortal frame and

renew our youth like the eagle's. This is the lesson which Samson's life afterwards taught and which the great apostle expresses when he says, "The life of Christ also made manifest in our mortal flesh." This is divine healing in its truest lesson, the very life of God Himself lifting us above the human and anticipating even here the coming resurrection.

VI. Isaac, or the Faith That Suffers

The patience of faith. This is one of the largest sections of every true Christian experience. God has given us the story of Isaac to illustrate it. His was the faith that could yield up his own life at his father's command and lie down without a rebellious word on the altar of Moriah. His was the faith that could let another choose for him the object of his dearest affections, and the wife of his bosom. His was the faith that could give up his wells as the Philistines pressed upon him and pushed him from place to place. His was the faith that could renounce his choice of his favorite Esau and give the blessing to Jacob at God's command. All through it was a life of self-renouncing faith and love, the love that "suffereth long and is kind," that "beareth all things, endureth all things" and "never faileth."

Beloved, it is only faith that can teach us patience. It is only when we know that we have something better that we can let the present good go by and the present wrong be forgotten, and wait for God to vindicate and recompense.

VII. Jacob, or the Discipline of Faith

Jacob stands before us as the type of a life that began with poor materials and had to be cut and polished at every point by keen affliction until at last "he learned obedience by the things which he suffered," and the man of earth was transformed into the Israel of God. There is no place where we need faith so much as when God is chastening us and the heart grows discouraged and we are tempted to think that He is against us. It is then that we need to believe in His everlasting love and lie like plastic clay in the potter's hand, or like the gold in the consuming crucible and say: "When he hath tried me, I shall come forth as gold." Are you there today? Trust Him. "Let thine eyes behold thy teachers." Take the lesson He is so severely teaching. Thank Him that He loves you with inexorable love and will not let you go astray, and some day you will bless Him most of all for the things that hurt you most keenly now. It was not Abraham, it was not Isaac, it was not Joseph, but it was Jacob, the chief of sinners and the meanest of men, that became God's patriarchal prince, the head of Israel's tribes, and the one who gave his own new name of Israel to the race that shall endure when dynasties and empires shall have passed away.

VIII. Joseph, or the Faith that Overcomes Sorrow and Turns the Curse Into a Blessing

Space will not permit us to dwell on this illustrious prince further than to say that through all the depths of his humiliation and anguish which were not, like Jacob's, on account of his own sin and folly, but simply through the wrongs of others, there was one golden ray of light that illuminated every dark place, and it was this; that God was in it and above it all. "Ye meant it for evil," he could say to these wicked men, "but God meant it for good." Only when our faith can see His overruling hand, His ultimate and victorious purpose, shall we also be able to rise above our sorrows and "glorify him even in the fires."

Standing once on the banks of the St. Lawrence during a summer holiday, I threw my little ships of paper and of pine into the stream beside me, and I noticed that they all flowed upward against the stream. At first I wondered, and said, "Am I mistaken; does the river run the other way?" Then I looked into the center of the stream and saw a great log sweeping down toward the rapids a little below. "Why no, I said," and I looked again and then I understood.

Church Birdiquette

(Continued from page 3)

"I wish that Mrs. Meadowlark wouldn't sing so loud. I can hardly hear a word you say!"

And, for once, Mrs. Crow had her wish. For just at that instant there was a sudden pause in the anthem, with the result that almost half the birds in the church heard Mrs. Crow's remark, "I can hardly hear a word you say." Heads were turned, and eyes glared. Mrs. Crow looked for a hole in the floor to crawl into, but couldn't find one small enough. And Mrs. Jay's chewing gum went down with one gulp!

There was just one more line in the anthem, and I do not think either Mrs. Jay or Mrs. Crow will ever forget it. For guess what it was—"Be still, and know that I am God." I certainly hope that they have learned their lesson, and so do all the members of the First Birdierian Church who believe in reverence and worshipfulness. If they haven't there are quite a few birds who wish they would simply stay at home!

(From BIRD LIFE IN WINGTON, by Rev. J. Calvin Reid. The ninth of thirty chapters to appear regularly in THE SWORD OF THE LORD. Read them to your children. The whole book may be ordered for \$1.50, plus 15c for postage and handling, from The Sword of the Lord, Box 420, Wheaton, Illinois.)

Ah, this is but an eddy on the shore and things are not what they seem. And so, beloved, if you look at the things immediately around you they may often appear to be going in the wrong direction, but if you will look up to God and fix your faith upon the great mid-current of His love and faithfulness, you will find that one unvarying purpose of blessing is running through it all and you will know that "all things work together for good to them that love God, to them that are called according to his purpose."

God give us the faith of Abel that saves; the faith of Enoch that sanctifies; the faith of Noah that separates; the faith of Abraham that obeys; the faith of Isaac that endures; the faith of Jacob that learns; and the faith of Joseph that overcomes wrong and sorrow and turns every midnight into morning; and finally, above all, the faith of Jesus, "the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." —The End—

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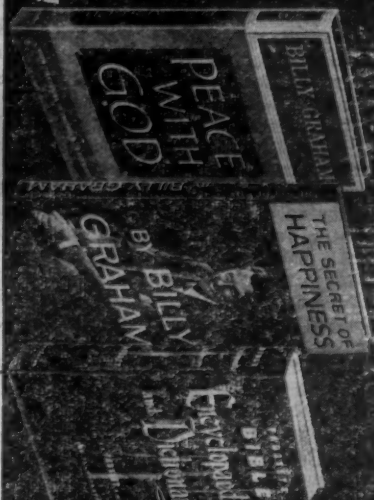
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